
DIRECTIONS FOR

HEALTH

ON A

METAPHYSICAL BASIS.

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ELLEN H. SHELDON.

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METAPHYSICAL BASIS

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These DIRECTIONS are presented from the basis that man is under the control of Mind and not of Body.

That God has not created disease, therefore man can overcome its appearance.

That it is an error of judgment to locate the cause of disease in the body.

That if man will devote himself to the study of the effect of mental influences and act accordingly, he will be obliged to accept a personal responsibility for his sins and sicknesses.

“Ye are the Temple of the living God.”

“But seek ye first the Kingdom of God and all else shall be given unto you.”

“The Kingdom of God is within you.”

DIRECTIONS FOR HEALTH.

CULTIVATE CHEERFUL THOUGHTS.

Stop hanging pictures of gloom or discord in your mind's gallery.

Stop reading books or newspapers or seeing plays which portray inharmonious conditions. The effect of having these conditions vividly portrayed to your imagination is as hurtful as to be in, or living in, these conditions.

Mind must act, must receive impressions, and these impressions or pictures are the material with which the imagination, or imaging faculty of mind, works. The imagination is the creative faculty of mind. It arranges, combines, and modifies Thought, and creates Ideals. It is necessary to carefully select the material for mental action. Whatever elevates the thought and creates peace or harmony should be cultivated, all else should be rejected. Banish all images of disease or discord from your mind. The processes of mind are similar to what are called bodily functions. Bodily functions are simply the reflected manifestation of mental processes. Mind receives nutriment, digests, assimilates, secretes, and excretes. According to the harmony of these processes intellectual power is de-

veloped and bodily functions held in equilibrium. The mind should no more be crowded with useless images or beliefs, than the body with food which it does not require. All beliefs, or opinions, which experience has proven false, and therefore valueless, should be excreted or cast off.

Mental states, or qualities of thought, are manifested by corresponding appearances upon the body.

MIND.

Lust, Selfishness, Jealousy, Avarice, Fear, Anger, Grief, Hate, Revenge, etc.

BODY.

Gluttony, Indigestion, Biliousness, Constipation, Paralysis, Inflammation, Congestion, Insanity, etc.

All these qualities of thought, in their myriad shades of intensity and corresponding emotions, are controlling factors of bodily conditions. The constant impingement of morbid mentality, of grief (often an expression of selfishness), doubt, suspicion, jealousy, greed, hate, anger, etc., affects the quality of the blood and its circulation. The nervous system controls the caliber of the blood-vessels as well as the chemical action of their fluids, and any mental condition which destroys their equilibrium and tenses, or relaxes, the venous or arterial circulation, produces appearances of inflammation, congestion, paralysis, etc.

Chemical action is a manifestation of Mental action. Mind has its Positive and Negative Poles. Whatever Idea dominates the Mind will, according to its intensity, attract all other ideas for which it has an affinity, and repel all for which it has not. If an individual is dominated by Lust, Selfishness, Fear, Suspicion, all ideas belonging to these dominant ones will be attracted to that individual, and all the relations of Life will be colored or affected accordingly; while an individual dominated by Love, Charity, Hope, Trust, will attract all the subtle shadings of Thought which will give warmth, activity, strength, to all the relations of Life.

It is an established physiological fact that the mental condition of the mother affects the quality of her milk. A case is mentioned of the death of a child occurring immediately after nursing a mother who had been in a "passion."

The extreme action of mental influences has long been noted and commented upon, but the effect of the constant impingement of inharmonious thought has attracted less attention.

The action of mental states upon the function of breathing is very marked. The breath of Fear, Doubt, Hate, Anger, etc., is manifestly of a different quality from that of Faith, Hope, Trust, Love, etc. The one being tense, slow, rapid, irregular, the other calm, even peaceful, equable.

STOP describing diseases or discord of any kind, and do not allow any person to describe them to you. Keep your "expectant attention" toward HEALTH and not toward disease. Health is the manifestation of harmony. Disease is the expression of discord. Harmony is the law of the universe. Man must recognize this law as applicable to himself as he has in regard to form, color, sound, etc. This he can never do if he devotes himself to the study of disease or discord. Never say you are "in poor health." There is no qualification to Health.

You might as well speak of "poor harmony."

STOP locating your consciousness in your body. If the attention is constantly directed toward any portion of the body it will have the effect, through action upon the nervous system, of affecting the circulation, sending an increased flow of blood to particular organs and producing appearances of inflammation and congestion. Establish an equilibrium of mind and the bodily functions will take care of themselves.

STOP thinking of the body. Keep it clean and becomingly clothed, then forget the thing in the Idea which you should endeavor to express through it—Man made in the Image of God. The body should be no more to you than your house, through which you should endeavor to express your idea of Home.

The ideal Home is often lost sight of through a constant attention to details.

STOP finding fault with the weather and speaking of

every change of atmosphere as though sickness was contained therein.

Refuse to "take cold." Some people speak of certain days and atmospheres as "good for pneumonia," etc.

There are no days "good" for sickness, and it is not necessary for man, every time he senses a change of atmosphere, to succumb to fear and imagine disease in changes of season or climate.

Stop asking people "How do you do?" "How do you feel?"

Stop describing your sensations.

Stop saying "I feel sick," "feel tired," "feel weak," "feel hot," "feel cold," "feel" anything.

Cultivate Thought and not Sensation.

Stop presenting your images of discord to others. No matter how you "feel." Seek to give pleasure to others and your sensations will, in time, respond to the pleasurable emotions of mind which you will thus create. Forget self in seeking to contribute to the happiness of others.

Stop allowing your Thought to center in self and your sensations.

Stop speaking of food as "digestible" or "indigestible." Eat what you like and be thankful. A harmonious condition of mind will attend to digestion.

Do not "live to eat." "High living consists of high thinking, from which high ideals can be evolved which will lift man out of the valley and shadow of

sensuousness. Many an invalid is living under the control of sensation as much as the glutton or inebriate.

Invalidism often becomes a manifestation of selfishness.

It is "O, dear me," "I feel so badly," "I am so sick," "I" am this, that, and the other. Fear causes a centering of their thought in self, and because of what they "feel" everything is expected to conform to their sensations.

Dismiss all Fear from your thought.

"Take no thought of the morrow," means a cultivation of Faith and Trust in the Wisdom of God, which a constant fear and anxiety and their corresponding language contradicts.

Banish fear by ceasing to talk about it.

Stop saying "I am afraid" in regard to anything. Say "I hope." Take a mental position towards what you desire instead of what you do not desire, and employ the language of Hope and not of Fear. This will stimulate your thought and vivify your body.

Hope, Faith, Trust are the tonics of mind.

Fear, Doubt, Distrust are depressing emotions.

Cultivate Hope, Faith, Trust.

Hold your thought positively toward a realization of the Wisdom of the Creator.

God never created disease or discord.

Recognize the Power of the Spirit by dismissing all drugs, plasters, lotions, etc., from your presence.

Realize that there is but ONE LIFE in the Universe. That man can not be separated from this LIFE.

That God is the Substance of (stands under) all the Reality of the Universe.

STOP speaking of "troubles." Call all the changes through which you pass in your individual development "experiences." This will lift them from the plane of burdens, heavy to bear, to values in life for future use.

Be not anxious if a day passes in which you fail to eat breakfast, dinner, or supper, but do not allow a day to pass without adding some thought to your mental store which you will be glad to incorporate into your immortality.

Each day take some recognition of the beauties of Nature.

A leaf, a plant, a tree, a growing vine or flower, a sunbeam, the color and form of clouds, the starry heavens.

This will elevate your Thought and prevent it centering in self and sensation, and develop a more intimate consciousness of the Wisdom and Power of the Creator, a keener realization that in this Wisdom, and its manifested Power, you "live and move and have your being."

"MIND CURE."

[Republished from the Boston Daily Traveler of March, 1885.]

This so-called "Boston craze" is spreading rapidly over the country, and there are heard on all sides discussions *pro* and *con*, among the lay members of society, and the anointed, the D. D.'s and the M. D.'s.

It may not be generally known what good authority the "mind doctors" have for their action, and why they are not to be turned aside by sneers or scepticism. Nearly two years ago the New York *Tribune* devoted a long editorial to the consideration of "Modern Miracles," saying it was unwise to continue following in the footsteps of Burke and others and deny that certain phenomena did occur, because they could not be explained by any known natural law; and that it would be less prejudiced and more dignified to endeavor to discover the natural law underlying the phenomena, as many cases were too well attested to deny their occurrence. Dr. Carpenter, the physiologist, whose works on that subject are the standard text-books of the medical schools in England and America, was given as authority for saying that "expectant attention had been known to arrest the disorganization of tissue and restore healthful action." Now it must be accepted that this "expectant attention" must be a mental action, on the part of the physician or patient, or both, and that the "expectation" must be toward health and life, and not toward disease and death.

That the applicants of the mind-cure or metaphysical heal-

ing, which is a preferable term, have in some degree arrived at the mental position necessary for the application of this "expectant attention," this valuable healing factor admitted by Dr. Carpenter, seems to be pretty well proven by demonstration in Boston and elsewhere. Persons who have run the long gamut of "regulars," "quacks," "hygiene," "massage," "electricity," "salvation oil," and "hot water," have taken up their beds and literally walked through the application of "expectant attention," toward health as applied by the metaphysician. Man has acknowledged the value of Thought in almost every direction, except as a healing factor *per se*. Man has said, Let me make the songs of a people and I can control them; or let me shape their amusements, and I can have power over them, which is literally stating that by shaping man's Thought his action can be controlled.

Few persons realize that every edifice reared by man in wood or stone, is first evolved in mind, and that the visible structure is but the re-presentation, in so-called material substance, of the image formed in mind. Still less does man realize that he never really made anything. That all this variety of form; this beauty of architecture, color, and of mechanical construction, is only an arrangement by man of what God created when He Thought man into existence by speaking the Word. The true man "made in the Image of God" is being unfolded through the evolution of Thought. Emerson said man must learn that he is here, "not to work, but to be worked upon, and that though abyss open under abyss and opinion displace opinion, all are at last contained in the Eternal Cause."

The power of Thought has been recognized in degree in all ages, else why has man preferred to receive a blessing instead of a curse? If thought had no power to injure or do good why should man seek the blessing and avoid the curse? Ebers, the German writer, in the preface to the fifth or sixth edition of his "Egyptian Princess," says that since the issue of the preceding edition he had again visited Egypt and had discovered an Egyptian manuscript which he had translated, and which had been named "Papyrus Ebers," and placed in the library at Leipsic. That in this manuscript he had found a table of weights and measures for drugs, probably the first used, and also the pious axioms to be repeated by the physician while compounding and administering the medicines, showing that even in those days the value of Thought as a healing factor was intuitively recognized. To-day nearly all diseased appearances are being resolved by the medical faculty into "nervous diseases," and when we ask what controls the nervous system we are told "it is the mind."

The materialistic tendency of the scientific mind in locating mind in matter and making man's intelligence, his health and his morals a question of brain matter, blood and nervous materials (created through digestion of vegetable and animal matter), which may be whole (in health) to-day and disorganized to-morrow, leaves intelligence, health and morals no established basis which can make man responsible for any act of his life, and makes responsibility a question of who his butcher, baker, or cook may be, whether he is a Solon or a drivelling idiot, a Hercules or a paralytic, a philosopher or a criminal.

Of the power of Thought in causing diseased appearances,

Dr. Carpenter has also been given as authority in a case where a mother saw a window fall upon her child's hand, and her own hand became bruised and swollen, requiring surgical attendance; and of another mother who, seeing her child draw a sharp razor through its lips, her own lips became swollen and inflamed.

Many experiments have been made on animals showing that intelligence or life does not depend upon the brain matter. Dr. Newton, editor of the Boston *Journal of Chemistry*, states that "extended experiments have been made in freezing the brain of living animals, and it has been shown that when, by the use of freezing mixtures, the living brain is frozen solid, the animal is not destroyed. Its powers may be retained in an ice-bound condition for hours, with every faculty practically dead, and yet, set free from cold, they revived, and all came back again as healthful as ever." This is a marvellous revealing, and shows that the mind is not wholly resident in the brain.

That intelligence or morals depend upon a condition of the brain matter is disproved by facts. Recently in Chicago investigations have been made in cases where M. D.'s diagnosed insanity, softening of the brain, etc., and an autopsy did not show any apparent disorganization of brain matter, and other cases where no symptoms of abnormal mentality had been observed, autopsy showed serious brain lesion. Dr. La Roche, of Philadelphia, in a paper which attracted universal attention among the medical faculty, on "Resumption of the Mental Faculties at the Approach of Death," showed how common it was, in cases where delirium, lethargy, etc., had occurred, and been diagnosed as owing to disturbance of the

function of the brain through disorganization, etc., for the mind to become clear, even "when the brain is greatly diseased, when inflammation of the covering is present, even when there is change in the brain substance itself." If lucidity of thought occurs in a diseased, disorganized brain antecedently and up to the moment of death, it is a strong argument to show that the mind can act independently of the physical brain, that it is an entirely distinct principle, and not dependent for action on material, or physical condition.

So much for the physiological statement of the mind as independent of the body. The metaphysical statement is equally strong and demonstrable, if one will intelligently follow the mental processes necessary to its perception and application.

To understand and apply metaphysical healing involves the necessity for a new statement of Being, and not only the intellectual acceptance of God as omnipotent, omnipresent and omniscient, but an actual realization of that truth. The principle of mathematics is the basis of all science, and without which all would be chaos and confusion in astronomy, chemistry, physics, commerce, etc.

Until man accepts this principle of mathematics as the basis of life, applying its exactness in all his relations to church, state and society, he will continue in the chaos and confusion with which he is surrounded.

Man has made his statement of life to be a short straight line between two points, birth and death, or as it has been expressed "a little noise between two silences." Ushered into existence we are met with an immediate demand to prepare for exit, and struggling a short time with evil we are hustled out almost as ignorant as we came, save a memory of sin and suffering.

Is it not time we called a halt and asked of Infinite Mind,
“What? Whence? Where?” realizing that, as all knowledge
is in Infinite Mind, we each have the same source to draw
from.

As Matthew Arnold has said :

“A hundred doctors try to preach thee to their school,
We have the Truth, they cry,
And yet their Oracle, trumpet it as they will,
Is but the same as thine.”

ELLEN H. SHELDON.

(OVER.)

EXTRACTS.

“He who collects for contemplation all dark enigmas, discords, failures, crimes and sorrows, if not already a weeping philosopher, is likely to become one; while he whose thoughts collect all clear knowledges, concords, triumphs, virtues and joys, may easily be a smiling philosopher.

“Pleasing thoughts, faith, affection, serene self-surrender, are helps for the assimilation of strength. Painful thoughts, doubt, fear, hate, pride are a great source of spiritual waste.

“Hardly any one appreciates the effect which his *modes of thought* have on his health and strength. Pierce a butterfly with a pin, and fasten him to the wall, and he will flutter till his ganglia are emptied of force and he is dead. Every dissatisfying fixed idea is such a disastrous pin. The idea that Truth is unattainable; that you are wronged and undervalued; that the world is worthless and full of misery; that human nature is false and contemptible; that history is no benignant plan, but a frightful chaos of chances—every such painful, fixed idea is a probe, pinning the soul against the wall of self-consciousness, and keeping up the wasteful flutter of its forces.

“These ideas, all thoughts with better thoughts at strife, are therefore to be avoided and neutralized. Every thought that chronically impoverishes or lowers consciousness is a waste-gate of life; every thought that chronically enriches or heightens consciousness is a supply-gate of life.

“A warm and close communion must be kept open between the heart and those vast masses of authoritative good denoted by the love of truth, the love of nature, the love of virtue, the love of man and the love of God.”—REV. W. R. ALGER, *Genius of Solitude*.

